

A
SPIRITVALL
POSIE FOR ZION.

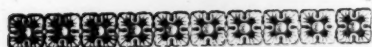
OR
Two Decades of Observations,
Theologicall and Philosophicall.

BY
ARCHIBALD SYMMER, Preacher of
Gods word at Great-Oakley in North-
hampton-shire.



*Virus ero, si me carnalis aranea carpat,
Sed mel, si qua legat spiritualis apes.*

L O N D O N,
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CHARLES CLARK,
TOTHAM,

1863] ESSEX.





TO THE RIGHT WORSHIPFULL,

Sir THOMAS BROOKE of Great-
Oakley Knight, one of his Majesties Ju-
dices of Peace in North-hampton-shire,
and my very gracious Patron.

Grace in this world, and glory in the
world to come.

Right Worshipfull,



Wonderfull is the power of the Al-
mighty in the sense of Smelling, and
powerfull is his providence in the
object of the same, whether corporall
or spirituall: for as the first object is
double; naturall and artificiall, so is
it a double demonstration of that
vigilant care. The first part of this ocular argument is
this goodly Theatre, the earth garnished with her glo-
rious garment of Flora's fertilities, that admirable di-
versitie of fragrant flowers, The second part is appa-
rent by that acumen hominis, which God hath instil-
led into his reasonable creature, for the refreshment of

The Epistle Dedicatory.

Conradus
Gesner.
Hist. of foure
footed beasts.

the spirits through the nostrils: for the witty industry of man about the procurement of artificiall smells, is great, as appeareth by his diligence about the Moschat, Sivet, &c. But as the spirituall smell of the soule is farr more pretious, so is the Divine Love & Providence in this, farr more great and gracious; the impregnable prooffe & pregnant truth wherof is his eternall word, whence the Redeemed of the Lord doe gather odoriferous flowers, to prevent the noysome and loathsome smell of impietie, the contemplative smelling of which gracious garlands is the continuall delight of Davids Blessed man, Psal 1.2. & the practique a sweet savour unto the Lord, as in the example of Noah, Gen. 8.21. Now out of this sacred Garden (by the blessing of that ever-blessed Gardener) I have gathered a few spirituall flowers, which I present unto your Worship in testimonie of my thankfulness for all your constant loves, earnestly craving that these first fruits of my poore Labours may passe into the world under the shelter of your gracious acceptation; which patronage if I obtaine, then shall this Tuzzimuzzie have its wished and expected smell. Though therefore the mighty Apolloes of this Learned generation could have dedicated unto your W. a farr more odoriferous Nosegay, yet reject not this simple one.

The Persian Prince tooke in good part
The water of the well,
Because he saw the givers heart
The givers gift excell.

*So let it please your W. to respect, Non quid, sed quo
animo: for what I can, I offer.*

For

The Epistle Dedicatory.

For loe I offer at your kindnesse shrine
This little Incense, or this flower of mine.

*And so I humbly take my leave, commending both
your selfe, and all yours to the effectuall blessing and
grace of the Lord, and to the power of his word, where-
by hee is able to build you up further, and to give you
an incorruptible inheritance among those that are cal-
led, and sanctified through faith in the Lord Iesus.*

Your Worships ever
to command,

ARCHIBALD SYMMER.

To the Christian Reader.

Eccles. 12. 12.



Hieron in Hof.

T may come to passe (Christian Reader) that some asse-ear'd *Midas* will misconstrue these words of the Wise-man : *Of making many bookes there is no end, and much reading is a wearinesse of the flesh :* and

some Cynicke *Momus* will murter with the Comicke: *Nil jam dictum, quod non sit dictum prius;* all this therefore is but to *decebe dectum*. But let thy Christianity cause thee to consider the truth of that tryed Position: *sedet utique lectus, sedet utique lectus: Nil tam facile quam otiosum & dormientem de aliorum labore & vigilijs disputare.* *Martial* shall sooner finde *Lelius* carping his verses then publishing his owne. *Sed tu vide, et fide.* The drift of my labours is thy good, the information of the ignorant, and reformation of the rebellious. If I obtaine this thing, blessed is my desire. If thou attaine this end, blesse God the Beginner, and finisher of the same : and so let carping *Theon* bite till his gums ake, and viperous *Zoilus* spider-like consume his owne bowels through vnregarded malice : but thou

Vive, vale, si quid novisti rectius istis,

Candidus imperti, si non, his utere mecum.

And so I commend thee to the grace of the Almighty, and rest

Thine in the Lord Iesus

A. S.

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A SPIRITVALL

Posie for ZION.

The first Decad.

Fl. I.
Of CHARITIE.



Invocatio.
Ehova Alpha and Ome-
ga, thou All-sufficient
Shield to thy Saints,
who out of the mouth of
babes, and sucklings hast
ordained strength, and
perfected thy prayse, di-
rect, and protect, I hum-
ble intreat thee, both the
minde and pen of thy
poore servant, that what-
soever shall proceed from
hence may bee accor-

Gen. 15. 1.
Pf. 18. 2.
Pfalm. 8. 2.

ding to the Analogie of faith, and tend to the declaration
of thy most orthodoxall will, through Christ our Immor-
tall Redeemer. Amen.

And thou (Gentle Reader) because I would have thee
use me, and peruse my labours in Love, and Iudgement,
I have begun with thee in Love, and of Charitie, and
Sobrieties.

Aristotle

Cap. 1.

Aristotle entereth into the treatise of his Demonstrative Syllogisme in his *Posterior Analytiques* with the consideration of these three Questions principally: *τι εν, δια: σο* (to borrow the Egyptian spoile) wee will beginne our Love, the Infalible Demonstration of unfained Christianitie.

2 Cor. 13. 11.

Rom. 9. 3.
Col. 1. 4.
1 Thess. 1. 3.
Philem. 5.
Heb. 6. 10.
Apoc. 12. 19.

1 Cor. 13. 13.

Eph. 1. 23. and
5. 30.

Matth. 12. 25.

On *εν*, that there is Brotherly Love even among the Militant Saints of God, is questionlesse: for as *Iehova* the true God is the God of Love, so the true Christian the man of God is the man of Love, as were *Abraham*, *Gen. 45. 15.* *Moses*, *Exod. 32. 32.* *Paul*, the *Colossians*, the *Thessalonians*, *Philemon*, the *Hebrewes*, and the Angel and Pastor of the Church in *Thyatira*. Neither indeed is it possible to be otherwise: for as the Apostle saith, *1. Cor. 13. 1. Though I speake with the tongue of men and of Angels, and haue not Charitie, I am become as sounding brasse, or a tinkling cymball.* And as by faith the Redeemed of the Lord possesse Christ Iesus their Immortall Husband, *Gal. 3. 26.* and by patience their owne soules, *Luke. 21. 19.* so by the eternall bond of Christian Amitie they enjoy one another, *Psal. 133. 1.*

Though therefore, as the Lord Iesus saith, *Matth. 24. 12.* Among the wicked, because iniquity shall abound, the Love of many shall waxe cold, yet the Love of the Elect shall continue; and whosoever denieth this, shall of necessitie inferre, and averre this monstrous and ridiculous absurditie; that there is no true Congregation on the earth; which flatly contradicteeth that trueth of the holy Ghost, *Psal. 97. 10. The Lord preserveth the soules of his Saints.* Then take away Charitie, & take away the Congregation of Charitie: for this Mystickall Body of Christ is the Church of the God of Love, and Kingdome of Amitie; else should it bee divided, and as the Lord saith: *Every Kingdome divided against it selfe, is brought to desolation.* So certaine then & amiable is the admirable residence of this sacred affection in the sanctified hearts of the godly, that they need not aske, *τι εν*, is there Charitie?

All

All this therefore is written for the information and reformation (if it be possible) of these prodigious and malicious monsters of men, who being destitute of this heavenly grace; like the *Salamander* love to live in the fire of viperous contention; that at the last they may bee brought to a sense and sight of their tragicall estate and lamentable condition, that they are yet in their sinnes, in the gall of bitterness and bond of iniquitie, they are strangers from the life of God, and aliens from the Common-wealth of Israel. Now since this Love is so lovely, and this Charitie is so charitable, *ἡ ἐστ*, what is it?

Ans. It is that regenerated affection of the sanctified will, whereby the true Christian embraceth his fellow-saint with glorious exultation, and triumphing gladnesse, or, Charitie is that Eternall Tie, whereby the members of Christs Mysticall Spouse are inseparably united, and conjoynd, by the meanes of which intire Obligation is set a worke, that brave and noble fire of Christian Zeale, that *Zelus amicitie*, which is a compounded affection, of loy and grieffe, loy for the prosperitie of the Righteous, and Grieffe for their adversitie. The first was in *David*, which made him dance before the Lord wth al his might, because of the spirituall tranquillitie of Israel, The second was in *Phineas* wife, wherefore she named her childe, *Ichabod*, and said: *The glorie is gone from Israel*, because the *Philistines* tooke the Arke of God from them. Thus the Saints of God are both the Subiect, and Obiect of this celestially affection. Of the first alreadie; now of the second, and that for the illustration of our definition.

The Spirit of God, *Heb. 13. 1.* calleth this renewed motion of the heart, *φιλανθρία*; so then *materia obiecti* is *ἀδελφός*, according to the notation of the word, *frater uterinus*, but in sense more, that is, the party beloved is our Germane brother, not onely by carnall and naturall generation, but likewise, yea more, by spirituall and supernaturall regeneration, whereby *lebova* is our Father, and the new *Hierusalem* our Mother.

ἡ ἐστ.
Definition of
Charitie.

2 Sam. 6. 14.

1 Sam. 5. 21.

The object of
Charitie.

1 Iohn 3. 1.
Gal. 4. 10.

B

Bur,

Gal. 4. 16.

Deut. 5. 16, 17,
18, 19, 20, 21.

Luke 10. 30.

But the extendure of this Fraternity and Brotherhood is more perſpicuous, Gal. 6. 10. *As we have opportunity, let us doe good unto all men, but eſpecially unto them, who are of the houſhold of faith.* And which is St. Pauls Houſhold of faith, and his *all men*? Euen Moſes Neighbour, Exod. 20. from verſ. 12. to 18. the epitome and ſumme whereof, is : *Thou ſhalt love thy neighbour as thy ſelfe,* Luke 10. 27. If ſome tempting Lawyer, or luſticiarie Pharifſee aſke, who is my neighbour? the Lord Ieſus himſelfe answers there : *A certaine man in his journey from Hieruſalem to Iericho was wounded of theeves, and left halfe dead;* The Prielt and the Leuite that paſſed by, ſhut up their bowels of compaſſion from him; but a certaine Samaritane as hee iourneyed that way, came where the poore diſtreſſed wight, and oppreſſed ſoule lay, he was touched with a ſympathie, and fellow-feeling of his miſerie, and extended his watchfull paines, his loving care, and mercifull liberalitie unto him, and all to procure his comfortable recoverie : *Which now of theſe three was neighbour unto him that fell among the robbers?* Let the Lawyer answer : *Hee that ſhewed mercie on him.*

Herein appeareth the truth of the Apoſtles *All men*, and the equitie of his vniuerſall loue, and that by an argument *a minori*: If a ſtranger be a neighbour, then much more our domeſtikes, fellow-citizens, &c. but the firſt is true, *ergo*, the laſt, at leaſt ſhould be ſo, if this baſtard generation, would no more degenerate.

The propoſition is plaine, the aſſumption is prooued out of the Lawyers answer to Chriſt : The Samaritane that ſhewed mercie on the robbed man, was neighbour unto him. Now that the Samaritanes in generall, and ſo conſequentlie this mercifull one, were all ſtrangers to the Iewes, is euident : for our bleſſed Redeemer calleth the thankfull Samaritane Leper, whom he had clenſed, *A ſtranger*, Luke 17. 18. & the woman of *Samaria* marvelled that Chriſt, (as concerning the fleſh, Rom. 9. 5.) being a Jew, would aſke drinke of her which was a woman of *Samaria* : For
the

the Jewes, said she, have no dealings with the Samaritanes, John 4.9. Therefore, as the Apostle saith: *There is neither Jew nor Greeke, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Iesus:* so there is neither *American*, nor *Indian*, neither *Barbarian* of *Morocco*, nor *Inhabitant* of *Monomotapa*, but all are brethren, whom, as we haue opportunitie, wee must embrace with Charitie; those that are true Saints, with joy for their sanctification; those that are not, in the iudgement of Charitie, with heartie, and earnest supplications to the Lord for their true and timely conuersion.

Wherefore, to conclude this passage with that noble practise of *Plato*: It is written of that *Moses Atticissans*, that when he did give almes to a poore profligate wretch, his friends admired that *Θεός Plato* that diuine Philosopher would take pittie on such a miscreant; but he answered: *Do humanitati, non homini*, I shew mercy on this man, not as he is wicked, but as, and because he is a man of mine owne nature. And indeed his reason was good; for as *Tullie* saith, *Sanguinis conjunctio de vincis homines charitate*, Consanguinitie is a necessities bond, and naturall motive to Charitie. And if wee consider our first Parents, wee shall find our selues bound (though *è longinquo*) by the same obligation: for as *Saint Paul* saith to the too superstitious *Athenians*: *The Lord hath made èς ένς αίματ, of one blood all nations of men, &c.* Wherefore, If thou meet thy enemies Oxe, or his Asse going astray, thou shalt surely bring it backe to him againe, &c. And, If thine enemy hunger, feed him, if he thirst, give him drinke; for in so doing thou shalt heape coales of fire on his head. And if thou wilt not obey, that heathen shall rise vp at the day of Iudgment, and condemne thee, who art but a bastard Christian.

Now since this definition of love shews, what a blessed affection it is, it may be demanded in the third roome, what is the cause of it? for as the Poet saith, *Fœlix qui potuit rerum cognoscere causas*. Charitie is an heavenly agitation both in and on the sanctified heart,

whence then is it? from the earth? no: for all that is of the earth, is both earthie, and earthly, but brotherly loue is heavenly, therefore it must needs come from the Lord of heaven, heavenly.

This fire then is kindled from the Emphyreall Paradise of God, and this love is enlived, and caused after this manner: The God of Love, yea the Lord of Love it selfe hath loved us, when we were not worthy to bee loved, yea before we were at all in *rerum naturâ*, which divine, & supream love moved and procured him to chuse us in Christ before the foundation of the world, *That we should be holy, and blamelesse before him in love.* This love of the Lord to his Saints, kindleth in their hearts this their deare love to their loving God againe, which is a small cause of that sempiternall love. So then that *archetypus & primigenius amor*, that unsearchable love of I E H O V A is the efficient cause, *huius amoris efflypi*, of this our love to our Maker: for as the seale imprinteth into the waxe that image and character that is ingraven first into it selfe; so the Love of God to us, imprinteth into our hearts our love to him againe. And of this love of ours to the Lord ariseth our bounden Charity to our Brethren.

The Faithfull love one another, because they love the Lord. Neither is it possible to be otherwise: for the Spirit saith, *If a man say, I love God, and hateth his Brother, he is a lyar, for hee that loveth not his Brother whom hee hath seene, how can he love God, whom he hath not seene?* 1 Iohn 4. 20.

The necessity then of the connexion of those two loves of God and man, is great, yea absolute, and the equity of the dependencie of the latter upon the former, is infrangible: because man is the Image of God, created after the same; *Gen. 1. 27.* and the Saints recreated and renewed in knowledge, &c. *Colos. 3. 10.* whence it followes, that whosoever loves the Lord dearly with *David*, cannot chooseth but love his children sincerely. Wee doe not speak of that mercenary love, wherewith the servile *Maammonists*, and slavish drudges of this perishing world, with

2 Cor. 13. 11.

1 Iohn 4. 16.

Zeph. 2. 1.

Ephes. 1. 4.

Calvin. Inst. l. 2.
c. 8. sect. 40.

Ps. 138. 1.

whence

the

the Jewes, doe love God for his Wine, his Oyle, and such transitories, nor of that evanishing shadow of seeming Charity, wherewith the Hypocrites of this subtile generation favour the righteous for by-respects, and sinister ends; but we treat of that true love wherewith we love our blessed God for his owne most sweet and gracious selfe, and of that upright Charity, by the meanes whereof, in trueth of heart we may say one to another, as *Paul* to his *Corinths*, *It is not yours, but you that I seeke.* And to this Brotherly love is that *reuerence*, that infallible signe of true saving grace planted in that sanctified heart that enjoyes it, whereby such a noble, faithfull, and loving Brother may most certainly perswade his owne soule, that hee truly loveth his God, and was first beloved of him, and that before the foundation of the world, so that now all things worke together for his best, his Blisse, even his eternall Joy, being called according to the purpose of God, which is his sweetest consolation. For never did, yea never could there any man love the chosen Darlings of God, but onely he, who was first beloved everlastingly, and mercifully chosen of God. 2 Cor. 12. 14.

Or then let us labour for the reall practise, and true exercise of this most joyfull and blessed affection. The woman of *Samarit* when shee knew that gift of God, namely the excellencie of the water of Life, shee entreated the Lord to give it her, that she might thirst no more; *Iohn* 4. 15. So behold and consider the dignity of this fire of Love and Life, and be ravished with a fervent desire of it. And that we may be moved unto the amiable performance of this most acceptable obedience; let us listen to these two mightie motives: the first is the soveraigne will and imperious precept of the Lord of hostes; the second is the fruitfulnessse and gracious bounty of this liberall Grace. Application.

Concerning the first, we are most frequently commanded to love our neighbour, *Exod.* 23. 4. *Leuit.* 19. 18: *Deut.* 22. 1. *Proverb.* 15. 17. *Isay* 1. 17. *Adanth.* 19. 19.

Luke 11.42. Iohn 13.34.35. c. 15. 12. & 17. Rom. 12.9. & 10.c.13.8. 1 Cor 1.2. 2 Cor. 2.8. Gal.5.6. 13. 14. & 22. Ephes. 3. 17.c.4.2.15. & 32. Phil.1.9.c.2.2. Colos. 2.2. 1 Thess.3.12.c.4.9. & c.5.8. 1 Timosh. 1.5.c.2.15. c.4.12. & c.6.11. 2 Timosh. 1.13. & 2.22. Tit. 2.2. Heb. 10.24. Iam. 1.27. 1 Pet. 1.22. c.2.27.c.3.8.c.4.8. & c.5.14. 2 Pet. 1.7. 1 Iohn 2.10.c.3.11.14.16. 18. & 23. & c.7.11.& 21. 2 Iohn 5. Inde 2. So frequent is the precept, because the duty is so necessary.

Concerning the second motive; great is the utility and bounty of love, for first it causeth that amiable and quiet peace of assotiation, which the Psalmist declareth, with the blessings that accompany the same, in this manner : *Behold how good, and how comely, and pleasant a thing it is for Brethren to dwell together in unity. It is like the precious oynment upon the head, that ran downe upon the beard, even Aarons beard, that went downe to the skirts of his garments: as the dew of Hermon, and as the dew that descended upon the Mountaines of Sion; for there the Lord commanded the blessing, even life for evermore.* Charitie is the exercise of the faithfull, 1 Cor. 16.14. Whence it comes to passe, that as the ungodly bury many good gifts in others, under that one infirmity of malice; so Gods Children cover many infirmities in others, under that one good gift of Charity : for as St. Hierome saith, *Non aequè audiunt Inimici, & Amici; qui Inimicus est, etiam in scirpo nodum querit.* Envie hath the yellow laundies: but Charity is not easily provoked, thinketh no evill, rejoyceth not in iniquitie, but rejoyceth in the truth: for Charitie is not suspitious, but beareth all things, beleueth all things, hopeth all things, endureth all things. Charitie edifieth. Wherein? in many things; for it worketh longanimitie and patience, kindnesse, benevolence, and humilitie. Vnto these Charity addeth spirituall magnanimitie; 1 Iohn 4.18.

By the vertue of Charitie the Saints live in the light of the Lord, and are blamelesse, 1 Iohn 2. 10. By Charitie we are perswaded of the sanctifying grace of God in this world;

Psal. 133.

Gal. 5.6.

Prov. 10. 12.

1 Cor. 13. 5. 6.

ver. 7.

Chap. 8. 2.
Chap 13. 4.

world, and of his crowning glorie in the world to Chap. 3. 14. come.

Finally, Charitie is *the bond of perfection*, Coloss. 3. 14 and *the fulfilling of the law*, Rom. 13. 8. And if perpetuity and eternitie can conciliate condigne commendation to any of Gods Graces, then behold the worthie praise of Charitie, even above faith and hope: *And now abideth Faith*, 1 Cor. 13. 13. *Hope, and Charitie, these three: but the greatest of these is Charity*. Therefore Ho, everie one that listeth, and longeth to eate of this peaceable fruit, desire of God, and labour that this fruitfull Tree of Charitie may be planted in your hearts; for it is the gift of God, 2 Tim. 1. 7. and every one that groaneth earnestly, desiring with the Apostle to be cloathed upon with that eternall building of God, which is from heaven, that mortalitie might be swallowed up of immortality; let him nourish, and cherish this heavenly Plant, that it may bee fruitfull and eternall; so shall he belike *Dauids tree* planted by the Rivers of water, Psal. 1. 3. that bringeth forth his fruit in due season, בעתו even in his owne appointed season: his lease also shall not wither, and whatsoever he doeth, it shall prosper.

Fl. 2.

Of SOBRIETIE.



SOBRIETIE is a moderation, and refraining of sensualitie, and unruly affections. *Defin.*
This Vertue is taken two wayes; sometimes in a larger sense, and sometimes in a stricter signification: Sobrietie in the larger sense, is that Vertue whereby a man resisteth and conquereth foure miglatie monsters of darknesse, *Comus, Bacchus, Venus, and Nemesis*; he refraineth, and abstaineth from gluttonie and drunkenesse, chambering and wantonnesse, strife, and envie; and it is twofold, Philosophicall

• *ffie. lib. 1.*

Exod. 4. 18.

2 Sam 16. 10.

Iob. 31. 1.

Ezek 4. 9, 10, 11

Dan. 1. 8. &

c. 10. 3.

Matth. 11. 18.

Luke 10. 7.

call and Christian : Philosophicall Sobriety is *Tullies* fourth Cardinall vertue : Christian Sobriety is that *Santa abstinencia*, wherewith the Saints of God in former times, as *Moses*, *David*, *Iob*, *Ezekiel*, *Daniel*, *Iohn Baptist*, and the Apostles, were singularly endued. Sobriety in the stricter signification, is *Virtus ebrietatis fugax*, a shunner of drunkennesse, for if we respect the notation of the word, so much doth the etymologie of the same import, that is, *sine ebrietate*; and so doth *Martial* take it:

Ebrius es, nec exim, faceres hac sobrius nunquam.

With this Sobriety was *David* endued, when he refused to drinke of the water of the Well of *Bethlehem*, 2 Sam. 23. 16. so were the *Rechabites*, *Ierem.* 35. 6. & 14. Of this Sobriety in sobriety, by the blessing of the Almighty, will we speake; which grace that it may the more evidently appeare, and shine forth in its orient *euangelium*, and most gracious beaurie, let us a little, in derision with the *Lacedemonians*, view that old drunken asse rinding on his Asse,

Silenus

— *Qui baculo titubantes ebrius arctus
Sustinet, & pando non fortiter haeret asello.*

Behold the chidish and sottish countenance, the swinish and hellish behaviour of monstrous, and *Bedlam* Ebriety : for, *Contraria juxta se opposita clarius elucescunt.* *Marcilius Ficinus* speaketh of two kinds of drunkennesse, one above the Moone, that is, celestiall and heavenly, stirred up by spirituall and immortall drinke, whereby the minde being set above it selfe, forgetteth all mortall diseases, and onely considereth divine things. *Musaeus* calleth this the reward of vertue; and *Orpheus* saith, that this metaphoricall drunkennesse was signified by the holy ceremonies of *Dionysius*. Of this speaketh *Salomon*, *Proverb.* 9. 5. and *Christ* *Matth.* 26. 29. The other kinde of drunkennesse is under the Moone, and worldly, which is stirred up of drinke taken of the infernall fountaine *Lethe*, that is, carnall

shall drinke, whereby the minde being set without, and under it selfe, forgetteth divine things, and doeth; as appeareth by *Alexander the Great*, who being drunke killed *Clitus* one of his dearest friends, for rebuking his lascivious behaviour, and so perished himselfe at last by the fatall cup of *Hercules*. This drunkennesse doe I declare, which is a most brutish work of darknesse; for of a man *synonymus*, it maketh a man *hemonymus*, of a man indeed, it maketh a man but in thew, yea hardly so much, but rather an Ape in a mans shape, which is worse then *Apuleius* his golden Asse: for as the Prophet saith, *Whore come, wine, and new wine take away the heart.* *Hos. 4. 11.* Drunkennesse causeth everlasting woe, and miserie, *Prov. 23. 29.* and all other vices; as saith the Poet?

Apul. de aureo Asino.
IIa. 5. 11.
1 Cor. 6. 10.

Ebrietas in se culpas complectitur omnes.

It is the *Metropolitane* City of the Province of all vices, for it is the Devils liquor, wherein having steeped the Drunkard, hee formeth him like soft clay, into whatsoeuer shape he listeth, and so drunkennesse expelleth grace from his heart, and debarreth him from the kingdome of grace in this world, and of glory in the world to come. Behold the truth of these things in *Amnon, Ela*, &c. The Ape is an ironical, ridiculous, and unprofitable Beast, whose flesh is not good for meat, as a Sheepe; neither his backe for burthen, as an Asse, nor yet commodious to keepe a house like a Dogge, but of the *Grecians* is called, *Ζῷον Γελωτοποιόν*, a Beast made for laughter: so is the Drunkard, *Telluris inutile pondus, fungus, & testudo*, good for nothing but to bee the Devils foole. But the night is farre spent, the day is at hand: let us therefore cast off the workes of darknesse, and put on the armour of light. Let us walke honestly as in the day, not in rioting, and drunkennesse, not in chambering and wantonnesse, not in strife and envying: but put ye on the Lord *Iesus Christ*, and make not provision for the flesh to fulfill the lusts therof. We may behold the beautifull face of Sobrietic in this mirror of drunken-

2 Sam. 13. 23.
1 King. 16. 9. 10.
Conr. Gesta Hist.
of foure footed
beasts.

Rom. 13. 12, 13,

14.
The vse.

Luk. 21. 43.
1 Theff. 5. 6.

Iob 1. 7. & c. 2.
1 Pet. 5. 8.

Rom. 12. 3.

ness, whose *guarda robba* Heaven would have us to put on. Therefore, let us not sleepe as doe others, but watch and be sober: for the Devill our common inveterate adversarie walketh about as a roaring Lyon seeking whom he may devour. But what are the meanes of this singular vertue? Sobriety of minde: wherefore let us studie, *Μη υπαρχειν παρ' ο δν φρονειν. αλλα φρονειν εις προσωρον*, not to thinke of our selues more highly then we ought to thinke, but to thinke according to Sobriety.

Fl. 3.

Of DIVINE PROVIDENCE.



Exod. 14.

Heb. 11. 29.

1 King. 17. 6.

Bi incipit Divinum auxiliū ubi desinit huma-
nū, the Saints extremitie are Gods opportunities, which is evidently proved, by his gracious dealing with his chosen darlings from time to time; as with *Moses*, and *Israel* at the red Sea: for incamping before *Pihabiroth* betweene *Migdol*, over against *Baal-zephon*, when they were inclosed of the *Egyptians*, so that the beare eye of carnall reason could not see any issue, or way to escape that imminent exterminion, but that *Pharaoh* would root them out of the Land of the living; then diddest thou O powerfull Provident I E H O V A, divide the Sea, and thy people passed through as by dry land, which their Adversaries assaying to do, were drowned: and so thine Inheritance saw thy joyous salvation, O Lord our strength and our Redemer. Thus of Preservation, now of Provision.

The Psalmist testifieth by daily experience, that in all the course of his dayes he never saw the righteous forsaken, nor his seed begging bread: *Psal. 37. 25. Elijah*, though he was in adversitie, yet did he not sterue: for God commanded the Ravens to bring him bread and flesh in the morning, and

and bread and flesh in the Evenings; and he dranke of the brooke. What hope of earthly helpe was there left for the poore Widdow of *Zarephath*? for the famine was so great among the *Zidonians*, that shee had but an handfull of Meale in a barrell, and a little Oyle in a Cruse, and was gathering two sticke, when the Prophet came to her, that she might goe in, and dresse it for her, and her sonne, that they might eate it and die. But behold the timely vertuous presence of Gods Providence. The barrell of meale wasted not, neither did the Cruse of Oyle faile, untill the day that the Lord sent Raine, and plenty upon the earth.

vers. 12.

vers. 16.

There be a multitude of sacred passages touching this divine vigilant care, but for brevities sake, we will measure *Hercules* on *Olympus* by his foot, and by the sweernesse of these few, let us esteeme of the rest accordingly. Now this reverent esteeme and high valuation of our bountifull Fathers uncessant care over his Elect, it is both contemplative, and practique: for as the theorique speculation and knowledge of a thing is perfected by the practise of the same, so saith it with this point of Christianity. It is an easie matter for a man in prosperitie, and the comfortable sense of the Lords palpable Providence, to know, and confesse his divine bountie; but he only maketh the right use of this knowledge, who in the dolorous dayes of bitter griefe, and cutting calamitie, can relie upon his God for release and consolation. Such an upright Christian proved *David*, who in the Agonie of his deepest distresse, when deepe called unto deepe by the noise of the waterspoutes of the Almighty, yea when all his billowes were gone over him, then cried he unto the Lord, even out of the depthes: for in Gods word was his hope. So in thy most deplored adversitie, trust in thy Redeemer: *Though the Lord would kill me, yet will I trust in him*: and the Lord will make thee a triumphant Champion over all thine enemies. I am perswaded by joyfull experience, that although thou wer't as it were at the veric brinke of death,

Ps. 130. 1.

v. 5.

Iob 13. 15.

Zeph. 4. 10.

yet the Lord would never faile thee, nor forsake thee :
for the seven eyes of the Lord runne too and fro through
the whole earth.

Fl. 4

Of SINCERITY.



Of the hypo-
crite.

O *D* is a Spirit, (saith the holy Ghost,
Iohn 4. 24.) and they that worship him,
must worship him in spirit and in truth.
Therefore saith the Wise man, Prov.
23. 26. My sonne, give me thine heart.
What shall wee say then of the Hy-
pocrite, that will give unto God but

the body? *O dignum Thebano enigmatæ monstrum!* a pro-
digious monster, as mostreous as *Virgils fœmæ*; wherefore
we will answer, even as *Diogenes* did conceiving the flat-
terer: Among wilde beasts, the biting of the backbiter
and slanderer is most dangerous: and among the tamer
sort, that of the flattering Hypocrite. He may fitly be like-
ned to the Heathens *Centaurs*, halfe a man, and halfe
a horse; or to the Poëts *Chimæra*, which had the head, and
breast like a Lyon, and the bellie like a Goate, and the
taile like a Dragon: so the Hypocrite in formall ostenta-
tion hath the bodie of a Saint, but in truth the soule of
a reprobate Goate, and heart of a Devill, whose end shall
be as the red Dragons. The Gentiles *Ianus* had two faces,
the one behind, and the other before; even so hath the
Formalist, one to God, and another to the Devill. The
Partridges of *Paphlagonia* have two hearts, so hath this For-
mall Professor; for as the Psalmist saith, *Psal. 12. 2.* בלב
בלב. i. With a heart, and a heart, with a double heart
doeth he speake: and this his double heart makes him to
be of a double Religion, as the Poët reports of *Artemi-*

Matth. 23. 33.

Plin. Nat. Hist.
lib. 11. c. 37.

Pinnixisti

*Pinxisti Venerem, colis Artemidore Minervam,
Et miraris opus displicuisse tuum?*

Mat:

So with his mouth he worships, with the Jewes, the living God, but with his heart some Idoll, as that of *Mammon*, swinish sensuality, or terrestriall glorie, &c. and so with the carnall Israelites his bodie marches on toward the land of Promise, but his minde is in the flesh-pots of *Egypt*. He is in the Church, as the Devill in former times was in an Enterlude, or Stage-play: for as Sathan, notwithstanding his dexterious histrionick acting of his part of the Comedie, was no true reall man, as were the rest of the Actors: so the Hypocrite, notwithstanding his apish formall shew of Pietie and devotion, is no true man of God, as are the actors of his honour. Therefore Cardinall *Cusan* calleth the whole Body and Company of all them that be called Christians, reckoned universall together, *Ecclesia conjecturalis*, a Church conjecturall, because we know it not by certainty, but by conjecture; for in this Church they that seem Predestinate before men, are oftentimes reprobate before God: and that Omniscent *Kapdoyraks* *Iebova* he only knoweth them that are his, and will one day finde out the Hypocrite to his immortall shame and confusion.

1sa. 29. 13.

Exod. 16. 3.

Ast. 1. 24.

2. Tim. 2. 19.

2 Cor. 11. 14.

Phil. 2. 13.

To whom then doth hee appertaine? to his Infernall father that taught him this apish trick of dissimulation. For first that old Dragon transformeth himself into an Angel of light, and then he traines up this Mimique, his first-borne in the art of this servile formalitie. Avant then, O Sathan, away with hypocrisie, and thrice-welcome, O most faithfull Sinceritie. This is a blessed companion, the most gracious of ten thousand: for the heart that is garnished with this gift of grace, is ever graced with the presence of God the giver; so that the workes of such a *Nathanael*, though imperfect, yet are they pleasing & acceptable unto him. The Lord that worketh both the wil & the deed, will accept the affect, for the effect, & the wil, for the deed.

C 3

And

- 2 King. 10. 15. And finally, as *Iehu* said to *Iehonadab*; If thy heart be right, as my heart is with thine, then give me thine hand, and come up into my Charet: so if our hearts be right, as the Lords heart is with ours, then will he say; Ascend now into my holy Mountaine of Grace, and so shall yee sit hereafter in my triumphant Charet of Glory world without end.
- Psal. 4. 3.

Fl. 5.

Of TRUE BLESSEDNESSE.

Ethic.
Lib. 1. c. 1.



Quals. in Luc. c. 6

1 Sam. 16. 7. 9,
10, 12.

ALL things (saith *Aristotle* in the beginning of his Moral Philosophie) desire some Good; but all things, yea even man neither knows which is that Good, nor the way how to attaine unto it; and therefore he shall never finde it out, as long as he leanes to the subtiltie of humane wisdom, and phantasticall quirkes of corrupt reason. The profound Philosophers of the Gentiles, who gloried of their surmounting knowledge; laboured hard for the understanding of this secret, but never could they reach their intended scope. The Iewes also travelled herein, but went not all one way in searching this, as may appeare by their divers sects that arose about one hundred and thirty yeares before the Incarnation of Christ. Many held that True Happinesse did consist in terrestriall, and earthly goods, even transitory trifles and Childish nisses: some in Riches, some in Honour and flourishing Pompe, and some in sensuall pleasures, &c. But they were all most grossly deceived; for as among the sons of *Iesse*, neither *Eliab*, nor *Abinadab*, nor *Shāma*, nor any of the seven, but *David* was anoynted King of Israel, so neither plenty, nor popular applause, nor any such fading vanity, but onely that glorious Immortalitie in the Ioyfull Paradise of God, and his unchangeable Love in Christ Iesus, this is poore mans True Fœlicity.

But

But suppose they had hit the marke, and one of these things had beene that True Blessednesse, yet had they beene still in an errour, because they mistooke their *Summum bonum*, the chiefe good of a man, and confounded it with foelicity, as though they were one and the same thing, whereas indeed they are divers: for, *Beatitudo non est Summum Bonum, sed fruitio Summi Boni*; Happinesse is not the Chiefe Good, but the use, and enjoyment of it; as the Mammonist his riches are his *Summum Bonum*, not his foelicitie, but the cause thereof; for his imaginarie Happinesse, is the use and effect of his riches, as saith the Poët:

Pauper enim non est, cui rerum suppetit usus.

Hor.

So the Saints Chiefe Good, is God, but their Blessednesse is the fruition of this supreme most Blessed Good God, ^{wh} is his saving Grace in this life, and crowning Glorie in the life to come. Now albeit the Tenents of all these naturall men were most erroneous, yet I may preferre *Aristotle* to the rest of them, for his Foelicitie, as being more civill and morall then theirs: for *Epicurus* his foelicitie is most sensuall, and beastiall, and so fit onely for swine; but of all these, τὸ Τέλος Ἀριστοτέλους is, ἈΡΙΣΤΟΝ Τέλος; for that is vertue, which hee defineth after this manner; Foelicitie is the chiefe Action of a mans mind, arising of the most excellent Vertue. But herein he faileth, for this *Genus* is erroneous. Though the principall Action, even of the most Vertuous regenerate minde, (whereof naturall *Aristotle* never dreamed) as that serious meditation of *Dauids* Blessed man, in *Iehovaes* Law both day and night be true Happinesse, yet that onely is not the True, nor chiefe blessednesse of a man, but beside, yea before action, there is Reconciliation and Acceptation with God, whereby the Elect, both *Iewes* and *Gentiles* are Iustified, and Blessed in his sight. Even as *David* describeth the Blessednesse of the man, unto whom God imputeth righteousness without workes, saying: *Blessed are they whose iniquities are forgiven, and whose*

Arist.
Foelicitie.

Eccl. 1.

Rom. 4. 6, 7, 8.

whose finnes are covered, : Blessed is the man to whom the Lord will not impute sinne. Psalm. 32. 1, 2. Iustification then by the faith of the Sonne of God, is True blessednesse indeed, yea in an high degree both unspeakeable and glorious. And this doth the Originall Language punctually declare; for saith the Psalmist אֲשֵׁר אֲרֵר *O terq̃ quaterq̃, beati* Most blessed is that poor man, &c. O diuine Paradox: here, *miser, & miserabilis Adam*, a piece of red earth, but dust and ashes, a sinfull poore wretched soule, a Child of the Devill, an heire of eternall indignation by nature, becomes a friend of God, and by grace a Sonne of the Most High: a most cursed Caitife, is made a most Blessed Saint; for, אֲשֵׁר is a nounce of the plurall number onely, though אֲרֵר *de quo predicatur אֲשֵׁר* be *subjectum singulare*, and it is as much in significatiō as *Beati*; as Rabbi David Kimhi interpreteth, because such a one is blessed, not with one, but with a pluralitie of fœlicities, and benedictions: for Christ is his, and so all that is Christs, is his.

Now Christ is rich in Blessings, for in him are hid all the treasures of the wisdome and knowledge of God, who of God the Father, is made unto us both Wisdome, and Righteousnesse, Sanctification, and Redemption. Wherefore, to conclude, this man is Truly Blessed, this man is onely Blessed, and cannot possibly any more be cursed, even as he that hath the Philosophers stone, how can he chuse but be rich? *Ho then, every one that thirsteth, come ye to the waters of Blisse, and let him that would bee rich in God, get this Tried, Eleet, precious Corner-stone in Zion. There bee many that say, who will shew us any good? but Lord lift thou up the lovely light of thy joyfull countenance upon us: for then shalt thou put more joy and gladnesse in our hearts thereby, then all prophane Eliaues that embrace the dung of this world in their armes for their inheritance, and happinelle; can possibly injoy, even in the time that their Corne & their Wine do most abundantly increase: for this is that sweetest secret vōyce of God from heaven saying unto our wearie soules, that this comfort belongs unto us,*

our

ver. 1.

Gen. 2. 19.
& 18. 27.

Munsterus.

Rom. 8. 32.

1 Cor. 1. 30.

Isa. 55. 1.
Psal. 118. 22.
Match. 21. 42.
Act. 4. 11.
Rom 9. 33.
1 Pet. 2. 6.
Pl. 4. 6, 7.

Isa. 40. 1.

our iniquitie is pardoned: for Hierusalem hath received of the Lords hand double for all her finnes. Therefore being justified by faith, we have peace with God; through our Lord Iesus Christ: by whom also we have acceſſe by faith into this grace, wherein we ſtand, and rejoyce in the hope of the glory of God: and not onely ſo, but we glory in tribulations alſo, knowing that tribulation worketh patience, and patience experience, and experience hope: and hope maketh not aſhamed, becauſe the love of God is ſpred abroad in our hearts by the holy Ghoſt, which is given unto us. Therefore, Solon, thou art deceived with thy naturall Motto:

——— *Silicet ultima ſemper
Expectanda dies homini eſt, diſique beatus
Ante obitum nemo ſupremaque funera debet.*

Ovid Metam.

The true Saints and ſervants of God, are Truly Blessed and ought ſo to be eſteemed, even in this life, as the very precious darlings, of the Lord of life, infranchized denizens of the Suburbs of that immortall Kingdome of glorie, enjoying heaven upon earth, and continually feaſted of the Lord God of Sabbath with ſuch internall ſupernall dainties, as the world can neither underſtand, give, nor take from them: Their condition farre ſurmounteth that of *Croſus*; for no *Cyrus* can deſpoyle them of their Blessed riches, and moſt durable inheritance. For if God bee for us who can be againſt us? Wherefore neither tribulation, nor nakedneſſe, nor periſh, nor ſword, nor death, nor life, nor Angels, nor Principallities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall bee able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord, but in all theſe things we are more then Conquerours through him that loved us.

Prov. 15. 5

Rom. 8. 31.
vc. l. 35, 38, 39.

Fl. 6.
Of THE LOVELINESSE OF
MESSIAHES SPOUSE.



Apoc. 21. 2. & 9
The Churches
Beautie.

Cant. 2. 2.
Chap. 7. 4.

Ver. 7.
Verse 5.

Arist.
Cat.

Psal. 90. 17.

The Churches
bountie.

Here bee two motiues, and impulsive causes of love, namely Beautie, and Bountie, which is manifest by the frequent procurement of carnall affection, *Oculus & digitis*, as we say, in many. Now both these are in the Church, the Bride and the Lambes wife: therefore shee is lovely. Concerning the first: *Ierusalem is builded as a Citie that is compact together in it selfe*, Psal. 122. 3. And the gates thereof are after the names of the Tribes of Israel, Ezek. 48. 31. Though she be blacke in the eyes and esteeme of the world, yet shee is comely to the sight of the Lord her Redeemer, even as the tents of Kedar, and as the Curtaines of Solomon, Cant. 1. 5. The Kings Daughter is all glorious within, Psalm. 45. 13. Like a Lilly among the Thornes, so is the Love of Christ among the daughters. Her eyes are like the fish-poolles in Hesbon by the gate of Beth rabbim: her nose is as the Tower of Lebanon that looketh toward Damascus. Her stature is like a Palme tree, and her breasts like clusters. The King is tied in her rafters. Now of the qualitie is the denomination of a thing. Beautie maketh beautifull: who then is so beautifull as the Israel of God? for the never-fading beautie of holinesse, and the glorious Majesty of the Lord their God is upon them. And as touching the second: The members of Messiah being united together by the indissoluble obligation of love, cannot possibly chule but bee truly liberall: for true love is liberall. Cornelius gave much almes to the people, Act. 10. 2. At Antiochia when Agabus had signified by the Spirit, that there should be great famine throughout all the world, which also came to passe under

under *Claudius Caesar*: then the Disciples everie man according to his abilitie, purposed to send succour unto the brethren, which dwelt in *Iudea*; which thing they also did, and sent it to the Elders by the hands of *Barnabas* and *Saul*, *Act. 11. 28, 29, 30.* The Churches of *Macedonia*, to their power, yea beyond their power they were willing, and prayed *Paul* with great instance, and entreatie, that hee would receive their liberality, and see to the distribution thereof, among the same poore Saints, *2 Cor. 8. 3. 4.* What *Iupiter Hospitalis* was ever so bountifull to his guests as was that reverent *Gaius*, whom that beloved Disciple loved in the truth: *3 Ioh. 1.* & 5. so amiable is the congregation of the faithfull; Pray for the peace of *Jerusalem*, let them prosper that love thee: peace be within thy walls, and prosperity within thy Palaces. For my brethren and neighbours sakes I wish thee now prosperitie: because of the house of the Lord our God, I will procure thy wealth, *Psalme 122. 6, 7, 8, 9.* The like affection bare the upright Christians one to another under the tyrānizing Emperours, as witnesseth *Tertullianus* in *Apologetico*. But as the Magnet and Loadstone, though it draw yron unto it, yet the stone *Theamedes* abhorreth yron, rejecteth and driveth the same from it; so the godly have many mortall inveterate enemies, yea from the very beginning of the Primitive, and Originall world:

Iohn 13. 35.

Plin. Nat. hist. lib. 36. c. 16.

(——— *Quis talia fando*
Myrmidonum, Dolopumve, aut duri miles Vlissei
Temperet à lachrymis?) ———

They have beene most frequently infested with the martiall horreur of hell, and annoyed with the boysterous floods of *Belial*. *Caine* slew his brother, *Gen. 4. 8* and wherefore slew he him? because his workes were evill, and his brothers righteous, *1 Iohn 3. 12.* and his infernall posteritie opposed themselves to the religious Progenie of *Seth*, and so barbarously maligned them from time to time, that they decreased, and many degenerated, whilst the other increased, and flourished by the building of Cities, and inven-

- Gen. 7. 13. ring of trades, ſo that all the holy fathers being dead, onely *Noah* with ſeven ſoules were preſerved in the Arke, was the Seminarie of the ſubſequent Church. So ſared the people of God in the dayes of *Abraham*. *Iſmael* mocked and persecuted *Iſaac*, Gen. 21. 9. Gal. 4. 29. Neither were the Prophets and their Diſciples any better then their Fathers: for the Prophet *Iſaiah* was ſawen aſunder with a wooden Saw by blood-thirſty *Manaſſeth*. *Jeremiah* after that he had beene persecuted even by his owne fellow-citizens, his evill neighbours of *Anathoth*, in the end was ſtoned of the Jewes in *Egypt*. *Ames* was killed with a barre of yron. And the Lord of hoſtes telleth *Iehoshua* the high Prieſt, that his fellowes that ſit before him, are condemned in the world, and eſteemed as monſtrous perſons, *Zechar*. 3. 8. even as the Children whom the Lord had given *Iſay* were inſtar *Portenti*, as ſignes and wonders in *Iſrael*, *Iſa*. 8. 18.
- Luke 6. 22. As touching the persecution and tribulation of the Apoſtles; the Lord *Ieſus* himſelfe prophesieth that they ſhould be hated, & ſeparated from their Synagogues for the Son of mans ſake, which alſo came to paſſe on the Primitive Church, namely the Apoſtles, and their diſciples, who ended their Pilgrimage under *Trajan*; and ſo continued on the Succellive Church under the butchering *Roman* Emperours during the ſpace of three hundred yeares almoſt, even unto the time of *Conſtantine* the Great. The Philoſophers, *Epicureans* and *Stoikes* of *Athens* called *S. Paul* Σπαραλβος, *Seminiverbins*, a Babler: and after many tribulations *Nero* beheaded him. *Marke* was burned at *Alexandria*. And as *Iuſtin Martyr* witneſſeth, all Chriſtians were called, *ἀθεοι*, a Godleſſe people: and Chriſtian Religion as *Eusebins* writeth, for very ſpight was called *Νεὴ ὧ Ἰών*: yea ſaith *Plinie*, It is *Contemptus omnium Numinum*. And as touching the anguiſh and diſtreſſe of the Lords poore Inheritance, and the malice of the wicked againſt them ever ſince, who can expreſſe the ſame but with teares of blood? O Lord, wee have waited for thy ſalvation all the day
- Gen. 49. 18.

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day long: Come thou therefore, O God, from Teman, and Hab. 3.3.

thou Holy One of Israel from mount Paran. Thus is the lovely City of the God of Love hated: But behold the spirituall madnesse of the intoxicated braines of their opposers. The hatred is no more strong and malicious, then strange and marvellous. Certainly some *Circe*, or *Proserpina* hath given them a Stygian potion, else they could never prove such boistrous bedlams, and ravening Woolues among the poore Sheepe of the Lord Iesus. For it is onely for the love of the Lord to his deare Children, that these ingrate Rebels receive any good. But for the Churches sake, the Sunne should be turned into darknesse, the Moone into blood, and the Starres should withdraw their shining, yea the ground would cleave asunder, that is under them, and the earth would open her mouth, and swallow them up as it did *Korah*, *Dathan*, and *Abiram*, so that they, and all that they have should goe downe alive into the dolefull pit of endlesse perdition. But as corke causeth yron to swim, and keepeth it from sinking while they are joyned together, so by the meanes of the Elect the Reprobate are preserved (for a while) from sinking and destruction.

Num. 16.31,32
33.

Whilest righteous *Lot* continued in *Sodom* it was safe, Gen. 19.24. but as soone as he left it, the Lord rained upon it both fire and brimstone from *Iehova* out of heaven. No sooner had Exod. 14.22. Israel passed through the red Sea, but the waters returned, and overthrew the *Egyptians*, so that *Pharao*, and all his hoste sanke as leade in the great depths. So at the consummation of the world, when the number of the Elect shall be perfected, and they ready for the Lord, and their blessed immortalitie; then shall the heavens at the brightness, and terrour of that dreadfull Iudge of the world, passe away with a great noyse, and the Elements shall melt with fervent heate, the earth also, and the workes that are therein shall be burnt up, 2 Pet. 2.10. where then shall the wicked appeare? then shall they confesse, that as God blessed *Obed Edom*, and all his household while the

Ver. 28 & c. 15.
10.
Heb. 11.29.

Met. lib. 1.

Arke continued with him, 2 Sam 6. 11. so they enjoyed the blessings of God while his Saints continued with them. And as the foes of the Church are foolish and mad, so are they accursed of God for their furie and malice against his children, and their end tragicall and lamentable. For they (like *Ovids* Giants) warre against God himselfe, when they hate and persecute his dearest servants. What doe yee against the Lord? saith the Spirit, *Nab. 1. 9.* The machinations and enterprises of the *Affryrians* there against *Indah* and *Israel*, were against the Lord God himselfe.

Aa. 9. 4. 5.

Whosoever spoyleth the members of Christ upon earth; let him feare that dreadfull complaint of their vindictive Head from heaven: *Saul, Saul, why persecutest thou mee? it is hard for thee to kicke against the prickles.* Wherefore unto all such belongeth the most just vengeance of the Lord of hostes. They shall all be consumed and turned backe that hate Zion, they shall be as the grasse upon the house tops: which withereth afore it groweth up: wherewith the mower filleth not his hand, nor the gleaner his lap: neither doe they which goe by, say; The blessing of the Lord be upon you, we blesse you in the name of the Lord, *Psal. 129. 5, 6, 7, 8.*

1 Mac. 1. 33.

Dan. 3. 9, to 15.

1 Mac. 6. 1. 3. 4.

2 Mac. 9. 5. to

12.

1 Mac. 6. 13. 16.

2 Mac. 9. 9.

& 18.

What was the end of *Antiochus Epiphanes*? most woe-full: for after that he had subdued both *Egypt* and *Iudea*, 1 *Maecab. 1. 18, 19.* spoyled the Temple, and wasted the Citie of *Iernsalem*, erected an Idoll upon the Altar of the Lord, and purposing to ransacke the Cities of *Elimais* and *Persepolis*, he was repulld by the Citizens: and being stricken with an incurable disease, he dyed an ignominious death, and that in a strange land, in the mountaines: for the wormes rose up out of his owne bodie, and whiles he lived in sorrow and paine, his flesh fell away, and the filthinesse of his smell was noysome to himselfe, and all his Army. Wherefore (as saith discomfited *Senacheribs* inscription) *eis êuò τῆς ὀπάων ἐννεχὺς ἔσσι.* Learne by the tragicall ruine of this mercilesse monster to feare God,

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God, and love his Saints: for they that recieve these his Darlings, receive Christ himselfe, and they that receive Christ, receive the Father that sent him. Math. 10. 40.

Fl. 7.

Of CONIVGALL AMITY.



N humane societie there bee divers kindes of Loves, as Fatherly, Filiall, Brotherly vnitie, &c. but as *Salomon* saith of the Vertuous Wife: *Many daughters have done vertuously, but thou excellest them all:* so I say of Cordiall Amitye betweene Husband and Wife: Prov. 31. 29.

many Lovers have beene loyall, but thou surmountest them all. Love is the mightiest and most imperious affection of the whole heart, and nature of man, and this is the most durable and constant of all loves.

Slender trifles can quickly destroy other amities, which are meere improper to this; but this Divine and Intire affection being sealed and ratified by the power of that supream prerogative, cannot be separated, neither by tribulation, nor anguish, famine, nor nakednesse. Gen. 3. 12. Nothing but death can bee the divider. For *Love is strong as death, Icalousie is cruell as the grave: the coales thereof are coales of fire, which hath a most vehement flame.* Many waters cannot quench Love, neither can the floods drowne it; If a man would giue all the substance of his house for Love, it would vterly be contemned. Which appeareth by the practise even of sundrie Gentiles. *Quintus Curtius* writeth that *Darius* being conquered by *Alexander the Great*, sustained that disparagement and bitter distresse with couragious patience: but when newes was brought him, that his faire Queene *Roxana* was dead, to shew that hee affected her more then all his royall dignitie, he wrung Darius:

Plin. Nat. hist.
lib. 36. c. 5.

wrung his hands, and wept bitterly. *Baptista Fulg.* reporteth, that a poore labouring man in *Naples*, being bereft of his Wife by a foyst of *Moores*, threw himselfe into the Sea, and swum after them, till they tooke him up into the Gally. Afterward they were both brought before the King of *Tbunis*, who being moved with compassion at the relation of his love, sent them both home againe. *Artemisia* bare such a love to her Husband *Mausolus*, that she builded a Sepulcher for him, and called it *Mausoleum*, after his name, which was so glorious, that it was ranked among those matchlesse Monuments, which are termed, The seven wonders of the world, and that next unto the Temple of *Diana* in *Ephesus*; so that the great Colosse of the Sunne at *Rhodes*, the statue of *Iupiter Olympius*, the wals of *Babylon*, the *Egyptian* *Pir* *amides*, and the Obeliske of *Semiramis*, were reckoned thereafter.

Deut. 24. 1.
Matth. 19. 7, 8.

Plin. Nat. hist.
l. 27. c. 2.

Iude v. 13.

The Use.
Eph 5. 25,
to the end.

Howbeit there be many, alas, in the state of wedlocke, that have lived, and doe live, or rather dye destitute of this sweetest Amitie. Such unnaturall monsters were those obstinate Lewes, whose hearts were so hard, that *Moses* was faine to permit them to write their Wives a Bill of divorcement, and to put them away. But of all such beasts most beaftiall was *Calphurnius Bestia*, who (as *Plinius Secundus* reporteth) killed two of his Wives asleepe by his side, with the poyson *Aconite*, as appeareth by that challenge, and declaration, which *M. Calius* his accuser, made against him. Now to all such is reserved the blacknesse of darknesse, even a wofull separation from the members of the Bride and the Lambes wife, and from their joyfull communion for evermore. Wherefore, *Husbands* love your Wives, even as *Christ* loved the Church, and gave himselfe for it, that he might sanctifie it, & cleanse it by the washing of water through the word, that he might make it unto himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy without blame. So ought men to love their wives, as their owne bodies: he that loveth his wife, loveth himselfe. For never man yet hated his owne flesh

flesh, but nourisheth & cherisheth it even as the Lord doth the Church. For we are members of his body, of his flesh, and of his bones, For this cause shall a man leave father and mother, and shall cleave to his wife, and they twaine shall bee one flesh. This is a great secret, but I speake concerning Christ, and the Church. Therefore every one of you doe yee so: Let every one love his wife even as himselfe, and let the wife see that she feare her husband, and submit her selfe unto him, as it is comely in the Lord.

Gen. 2.24.
Matth. 19.5.
Marke 10.7.
1 Cor. 6.16.
Col. 3.18.

Fl. 8.

Of CONTINENCY.



The Apostle Paul (saith Calvin Instit. lib. 2. c. 8. sect. 43.) defineth *Pudicitiam, conjunctam cum castitate corporis, animi puritatem.* The unmarried woman careth for the things of the Lord, that she may be holy both in body and in Spirit. The Subject then of this chaste vertue, is both the body and the soule. Wherefore speculative wantonnesse and Incontinencie of the minde is condemned of the Lord Iesus, Matth. 5. 28. *Whosoever looketh on a woman to lust after her, hath committed adulterie with her already in his heart.* Saint Augustine commendeth three sorts of Chastitie; *Virginalem, Conjugalem. & Vidualem.* Concerning the first, the same father saith? *Nulla carnis firmitas sancta Virginitati carnis etiam comparari potest.* And as Wierns saith:

1 Cor. 7. 34.

Three sorts of Chastitie.
Lib. 3. c. 19.
de Lamiis.

Est magnum crimen Perrumpere virginis hymen.

And it is stiled by divers of the ancient fathers to bee the Queene of Vertues, sister of Angels, Heavens gravitie, and divine Chastitie. The second is comended of the holie Ghost, Heb. 3. 4. Whereby the honourable estate of Marriage is bleisfed, and the bed kept pure and undefiled. And

The dignity of Virginitee.

E

the

Colophon: Printed by Thomas G. for the Proprietors at the Sign of the Crown in St. Dunstons Church-yard.

the Apostle calleth her, that is graced with viduall chastity, a *widow indeed*, who being left alone, trusteth in God, and continueth in supplications, and prayers night and day, but she which liveth in pleasure, is *dead white* *see li- veth*, 1 Tim. 5. 5, 6.

Scipio Conti-
nencie.

Curium.

Pedro Mexio.

Gen. 39. 8.
1 Sam. 13. 12.
Iob. 31. 1.
Exod. 18. 19.

1 Theff. 4. 3. 4.

1 Cor. 6. 18.

1. 9.

1 am. 1. 5.

Admirable was the Chastitie of divers Heathens [When *Scipio Africanus* entred by force of armes into *Carthage*, among the Captives, there was a young gentle-woman of wonderful beautie presented unto him, who, though he was in the prime of his youth, yet conquered his owne affections, and would commit no act of dishonour with the Virgine. When *Alexander the Great* conquered *Darius*, notwithstanding his Queene was of such exquisite beautie, that all *Asia* could not equalize her, and that mightie Conquerour was of like yeares to this royall Ladie, &c. yet would he not entertaine a wicked thought towards her, but sent *Leonatus* one of his favorites to comfort her. It is reported of *Francis Sforza*, Count, Coronell of the *Florentines*, that (during the sackage of *Casanova*) when some of his souldiers had taken Prisoner a very beautiful yong woman, who submitted her self unto him, he would not touch nor know her after any uncivill manner whatsoever. Now if these vncircumcised *Gentiles* were so continent, what shall we say of the sanctified continencie of *Ioseph*, *Thamar*, and *Iob*? wherefore let every pure-hearted member of Christ, unceasingly imitate these blessed patternes of modestie. And as *Iethro* the Midianite counselled *Moses*, so let the chaste practise of these heathens incite and encourage Christians to honestie and puritie of living.

For Continencie, it is a fruit of the Spirit, against which there is no law; *Gal. 5. 23*. And this is the will of God, even your sanctification, that yee should abstaine from fornication: that everie one of you should know how to possesse his vessel in holinesse, and honour, &c. for whereas everie sinne that a man committeth, is without the bodie; the fornicator sinneth against his owne bodie, and without true repentance shall not inherit the Kingdome of God. Therefore if any

man

man lacke this wisdom of abstinence, let him *aske of God,* which giveth to all men liberally, and reproacheth no man, and *Math. 9. 11.* it shall be given him: It shall also be manifested in him: for a modest man dwelleth at the signe of a modest countenance, and an honest woman, at the signe of an honest face; which may be fitly compared to *Salomons Temple,* whose gate was called *Beautifull,* shewing that if the entrie be so beautifull, within is exquisite Beautie. *As 3. 1.*

Fl. 9.
Of LABOUR.

HE that gathereth by labor, (saith the Wise-mā) *Prov. 13. 11.* shall increase; and, In all labour there is abundance. And *Iesus Siracides* praiseth it in this manner: Hate not laborious worke, neither Husbandrie, which the most High hath ordained for the rich blessing of the Almighty accompanieth the diligent hand, *Isaac* sowed in the land of *Gerar,* and received in the same yeare an hundred fold, and the Lord blessed him, *Gen. 26. 12.* And the Poët attributeth great force, and might to industrious paines: *Iob 41. 10.* *Prov. 10. 3. 6.*

*Labor omnia vincit
Improbis, & duris urgens in rebus egestas.*

Georg.

There is no difficultie, but laborious Travells of power to conquer, which is evident by that universall conquest of that Mightie *Macedonian,* and those twelve notable labours, (which as Poëts write) *Hercules* performed. And *Plinie* in his Historie of Nature recordeth, that the Pis-mires weare the verie flint and pibble stones with their ordinarie and continuall passage too and fro, so that one may see a verie path-way made, where they use to goe about their worke. If *Heathenish,* and naturall industrie bee so forcible, how mightie is sanctified Christian labour? the fruit,

Alexander the Great.
Lib. 11. c. 39.

The Vse.

Ecclus. 11. 15. fruit thereof, saith *Salomon*, is sweet; yea, saith the sonne
 of *Sirach*, it is wisdom, knowledge, and understanding of the
 law from the Lord. What is the state then of the sluggard,
 the lazie Lizzard, and the luskish Lubby? It is most la-
 mentable, and to be deplored even with teares of blood :
 Prov. 6. 11. for his povertie shall come, as one that travelleth, and his
 want as an armed man : and in the field of tentation hee
 Pet. Martyr. standeth unarmed, and unsensed : and so in this his lethargi-
 call drowinesse the Devill serveth him (saith Saint *Ambrose*)
 even as the Crab doth the Oysters; for as the Crab
 by putting a stone into the mouthes of Oysters, whilest
 they open themselves to the Sunne, and gape to take the
 Aire, then thrusteth in his clawes, and eates the meate of
 them; so when men be given to Idlenesse, and open their
 mindes to pleasures; then the Devill putteth in fleshy co-
 gitations, so that when they are not able to draw backe
 their shell, as it were, wherewith they were armed before,
 they are devoured.

Hannibals idlenesse at *Capua* was the onely cause of the
 Romanes victorie against him. *Egistus* his litherness
 was the cause of his Adulterie. What moved *Arbatus*
 Ovid and *Belphebus* to conspire against *Sardanapalus*? his strange
 sensualitie, and effeminate wantonnesse. Goe therefore
 Prov. 6. 6, 7, 8. to the Ant, thou sluggard, consider her wayes, and bee
 wise : which having no Guide, Overseer, or Ruler
 provideth her meate in the Summer, and gathereth her
 food in the Harvest.

Fl.

Fl. 10.

Of PATIENCE.



He Greekes call this Patient Vertue, *ὑπομονή*, because it sustaineth, and supporteth the wearie soule in the day of calamitie, *Lnke 21.19*. It is like those two couragious Searchers that spied *Caleb* and *Ishua*. Though the *Canaanites* were strong, and there they *Num. 13.17,28*, saw the Giants, the sonnes of *Anak*, which came of the *30.33*.

Giants, so that they were in their sight as grasshoppers, and the cities were walled up to the middle Region of the aire: nevertheless they pronounced their future triumph; vndoubtedlie we shall conquer them: So the patient man, albeit deepe call unto deepe by the noyse of the Lords water-spoutes, and squadrons of cares doe sound their fresh alarme, yet like a brave invincible Champion, he answers their martiall Taratantara with noble *Nehemiab*: *Shall such a man as I, sie? I am well able to overcome tribulation and distresse*. *Nehem. 6.11: Rom. 8.37*. It is nothing to endure persecution, it is nothing to endure famine; it is nothing to abide nakednesse, reproach, and toyle some labour, or any such things, through Christ that loved us, O then

*Nobile vincendi genus est Patientia: vincit,
Qui patitur: si vis vincere, discite pati.*

Noble is the grace of victorious Patience, and therefore commended unto the Saints both by Precept, and practise: by precept, *Iam 5.8*. *Bee patient, stablish your hearts for the coming of the Lord draweth nigh*. And *1 Peter 5.6*. *Humble yourselves under the mightie hand of God that he may exalt you in due time*. And the practise of the Redeemed is frequent, as of *Isaac, Gen. 22.9*, of *Ioseph, e. 50.17*.

Iob 1. 10. & 2.
19.
Pf 38. 13:
Acs 5. 41.
& 7. 60.
1. Cor 4. 3.
Hcb. 10. 34.
Apoc. 1 9.
c. 2. 19.

of Moses, Numb. 16. 46. of Iob, David, the Apostles, Steven, Paul, the Hebrewes, Iohn, and the Angel of the Church in Thyatira.

The end of the first Dec.

Decad. 2.

Fl. I.

Of TIME.



Ovid met. l. 7.

The glorious
meanes, and
secondarie cau-
ses of Time.

Grinſt.

Pſal. 19. 6.

* The bright
luster of the Eastern *Opals* doeth figure, and represent the liveliest colours of all precious
stones: in it you shall see the burning fire of the Carbuncle, or Rubie the glorious pur-
ple of the Amethyst, the Greene Sea of the Emerald, &c. *Plin. Nat. hist. lib. 37. c. 9.* So doth
the diligent use of Time shew you the excellency of many vertues and blessings.

Occasio (saith Hippocrates) est momentanea, & momentosa. The *Curetes* had a bush of haire on the hinder part of the head; but golden Opportunity hath it onely on the fore part; whence is the Poets Motto: *Fugit irrevocabile Tempus*: all the gold of *Opbir* cannot re-

call one minute of Time, as the Poets fable of *Aeson*. The Sunne by his anniversary revolution maketh the day and the yeare; the Moone by her monethly course the Moneths and Quarters; the *Pleiades*, and *Hyades* make the seasons, and the Dogge-starre the heate of the Summer: all these celestiall Spheres, and Rounds doe labour by their ordinarie passages to bring us this most precious Occasion. O then, with what Prudencie and Providence ought we to catch, and embrace it? Merchants bring us precious stones from *Brama*, and Rubies from *Pegu*, and with us they are of great value and account: but laborious *Phœbus* bringeth a dearer Jewell from a more remote region, even from the end of Heaven; but alas we doe not regard it. And of all the parts of this orient * *Opall*, and pre-

cious;

cious * *Pantaur*, Τὸ Νῦν, onely this present minute is ours, wherefore it is extreame doltsishnesse to deferre the practise of Wisedome untill the next, and to procrastinate repentance by the groundlesse hope of a few uncertaine dayes. Howbeit in the nature of Time note wee this privileged; Though that which is past, cannot be recalled, yet it may be redeemed by the double diligence of the wise, *Eph. 5. 16.* wherefore the penitent Redeemer of Time, may be pourtrayed out in colours like *Medea*, with two contrary affections appearing in his face, in the one side sorrow for the lamentable losse of that occasion which is past, and in the other side joy for the redemption of Opportunitie present.

Fl. 2.

OF THE BREVIETIE OF
MANS LIFE.



*A*N that is borne of a woman (saith *Iob*) *Iob. 14. 1.* is of few dayes, and full of trouble. The 969 years of *Methuselah*, and *Gen. 5. 27.* the extraordinarie age of *Trifectis Nestor*, were but *spisbamai dies*, as a *Psal 39. 5:* spanne, remooved as a Shepheard, Tent, what was the life of *Barzillai*, *2 Sam. 19. 32.* but *ὄναρ*, a dreame, and the dayes of *Cato Major*, but *ὄναρ* *cis. de Senect.* the verie dreame of a shadowe? for the life of every man hath its period, and terme, as saith the holy Ghost, *Gen. 3. 18. Heb. 9. 2. 7.* which the Poet could averre by ocular evidence:

Serius aut citius sedem properamus ad unam.

But everie ones period is not semblable, not the same: for there is a naturall Period, and there is a period of divine Prescience. If a man reach to his naturall Period, then

E 4

Titelman, Nat. Philos. lib. 8. c. 20. & 21.

Camb. Brit.

Psal. 90. 12.

then the dayes of his yeeres (saith *Moses*, Psal. 90. 10) are but threescore yeeres and ten, and if by reason of strength they be fourescore yeeres, yet is his strength then but Labour and sorrow. An aged man is but a mooving Anatomie, or a Living mortuarie. But scarcely doth one of a thousand reach vnto this end, yea of Gods owne Inheritance, according to the vulgar Position: *Optimi quisque minimè diurnant*; but they finish their dayes at the terme of Divine prescience, which they cannot passe. *Lachesis* is weary of spinning the difficult threed of our sinfull life. By our rioting and drunkenesse, chambering and wantonnesse, strife and envying, *Fatall Atropos* is enforced as it were to cut it. This is our misery, let us be warned of it; but it is the Lord that must deliver us from it, and reach vs to number our dayes, that wee may apply our hearts vnto wisdom. So shall the truth of the *Gymnosophists* Motto appeare in us; The day of death is the Birth-day of vertuous soules.

Fl. 3.

Of the SOULES Immortalitie.

Eccles 12. 6 7.



N All things naturall, there is one thing or other which is the spoile of it: as is the canker to the Rose, the worme to the Apple, and the Caterpillar to the leafe: but the soule of man, not being compounded of Physicall principles, is not subject to the dissolution of the same. When the silver viall is lengthened, and the Golden ewer, and the pitcher broken at the well, and the wheele at the cistern, and dust returneth to the earth, as it was, then the Spirit returneth to God, that gaue it. *Plato* doth frequently terme it *αγανθη ουσια*, i. of kinne vnto God, and consequently, *αειδιουσαν* & *αμεταβλητον*, i. everlasting, and of one selfe same nature with the immortall ones. And that which *Virgil* writeth in his

second

second Eclog. concerning the Drug, or Spice of Assyria, and the growing thereof every where:

— (*Assyrium, vulgo nascetur Amonum*)

it is interpreted of some men to be meant of the Immortalitie of the Soule, whereof *Phocylides* speaketh.

Ψυχή δ' ἀθάνατος, καὶ ἀνίκητος ὅτι δὴ πάντες:

The Soule of man Immortall is, and never weares away
With any age, or length of time, but liveth fresh for ay.

Damnable then is that Atheisticall Tenent of *Plinie* the Naturalist, that The Soule is subject to Mortality: And desperate was that dying speech of *Pope Paul* the third, Now at length I shall trie three things, whereof I have much doubted all my Life: 1. Whether there bee a God? 2. Whether there be any hell? 3. Whether Soules be Immortall? O thrice-barbarous stupiditie, and monstrous Incredulitie! More tollerable was poore *Cleombrotus*; that beleev'd *Platoes* report concerning the Soules Immortalitie: Thus Immortall is the Spirit, and Immortall is its condition. O then aspire wee unto that onely proper and blessed Immortalitie in the Bosome of the Immortall God blessed for ever. *Let vs lay up treasures for* Mat. 6. 20. *our selves in heaven, where neither the moth nor canker corrup- seth, and where thieves neither dig through, nor steale.*

Us corpus redimas, quicquam tolerare negabis?

At pretium pars hac corpore majus habes.

For our backes wee provide *Luxurious* apparell, for our bellies *delicious* dainties, and for our beastes hay, and provender. Are not our soules much better then these? *Luke. 10. 40.* Chuse therefore with *Marie* the better part for this better part, which shall never be taken from vs.

Fl. 4.
Of KNOWLEDGE.

*Hominis
mens discendo
auct.*
Cic. Offic. lib. 1.



Life without Learning (saith *Cato*) is like the Image of death. A Lord without Letters is as a tree without fruits, a day without Sunne, and a night without Moone or starrs. For this cause Literature hath bene of great value and esteeme from time to time even among *Ethnickes*. The *Athenians* chose *Athen* to bee the Patron of their Citie, and preferred *Minerva*, because of her knowledge, to *Neptune*; for they knew there could be no greater glorie then to have a Learned Patron; therefore they preferred her peaceable Olive to his martiall sword, and her dragon to his Triton, and that in wisdome; for *ἡ δὲ ἀθήνη μάστιγι βέβηκε*, but *ἡ νηὶα πηδῆναι βέβηκε*; No riches so noble as divine Instruction.

*Alexander
the Great.*

It is recorded of *Philip King of Macedony*, that he rejoiced, not so much because *Alexander* was borne vnto him, as that he was borne in the dayes of *Aristotle*: for of his father he received but his simple *ἄνθος*; but of his Master his *ἰσχυρὰ*, his happy Philosophicall Beeing, by the meanes whereof he spared *Aristotles* Native Citie. And when he found among the spoyle taken from *Darius*, the Kings Casket of Perfumes, he made of it a Case for *Homers Iliades*. *Pindarus* for his Learning was spared, and with his whole family escaped destruction. *Ptolemus Philadelphus*, notwithstanding he had already made a great Librarie containing 50000. bookes, yet he rested not contented therewith, till he procured the Septuagints Translation, which with him was of highest value. So doe all they love the joyous beames of knowledge, in whose hearts God, that comanded the light to shine out of darkness, hath shined, to give the light of the knowledge of the Glory of God in the face of Iesus Christ. For an Ignorant man (as the *Grecians* say) seeth nothing, although he have

2 Cor 4.6.
Gen. 1.3.

have eyes. Now Ignorance is twofold; Positive and negative. The first is wilfull, and damnable blindness: the second againe is twofold, including either *negationem infinitantem*, simply denying knowledge, or any aptitude to Learning, as in native fooles, and beastes; or *negationem Privantem*, which is subdivided into *Irrationalem*, & *rationalem*: *Irrationalis* is brutish Ignorance, such as was in vs, and is in our Children being first borne, and it is called by Iunius, *Ignorantia miserabilis*. *Rationalis Ignorantia* is that whereby a man may be ignorant of many things, the knowledge whereof is not expedient for him. For although we ought to labour for knowledge, yet must it be with discretion, which *Plinie* wanted, in searching to know by reason, why the hill *Vesuvius* burned so as it did? wherefore he reaped the due *guerdon* of vntimely death. But what the Naturalist wanted, the Psalmist had: *Lord, my heart is not haughty, nor mine eyes lofty: neither doe I exercise my selfe in great matters, or in things too high for me.* But of those things we are bound to know, the voluntarie & rebellious Ignorance condemneth. Let vs therefore first be *curiosus*, desirous of knowledge, and then we shall be *docilis* learned indeed, yea, *obediens*, even taught of God.

Prove dispositionis, et pure negationis.

Psalm. lxxv.

Fl. 5.

Of RIGHTEOUSNES.



Virtice in generall is *concordia*, a Conformitie with the Law of God: and it is twofold, uncreated, which is Sempiternall *Iehova*, that *Iustitia Archetypa*; and created, *Iustitia Ectypa*, which is twofold, Legall, and Evangelicall: Legall is twofold, Vniuersall, and Particular: Vniuersall is twofold, Philosophicall, and Christian. The best Philosophicall Righteousnesse, and the most plausible workes of moralitie, are but *splendida peccata*, glittering sinnes, gilded a-

Polan. Syntag.

Rom. 14. 23.

Iuſtinian.

Gal. 3. 11.

Luke 17. 10.

Pſal. 130. 3. 4.

Phil. 3. 9.

Gal. 6. 14. 15. 16.

bominations, as the Iuſtice of *Ariſtides*, the wiſedome of *Xenophon*, the Muſe of *Athens*, the rare Loyalty and admirable fidelitie of *Attilius Regulus* : for they were not of faith. But Chriſtian Righteouſneſſe, though imperfect, is pleaſing to God through Chriſt, of whom we are made Chriſtians. Particular Iuſtice is twofold, Commutative, and diſtributive : Commutative Iuſtice is that Common Equity, which ſhould be praſtiſed in our civill Commerce, and Humane Converſation, whereof *Iuſtinian* noteth ten particulars; as the Obſervation, of right in traffique, of reſon in Contracts, and of equalitie in exchanging of one thing for another, &c. By diſtributive Iuſtice the Magiſtrate aſſigneth unto every one his fit order and function in the Republique. All theſe ſpecies of Righteouſneſſe are not able to juſtifie a ſinner in the ſight of God : For when wee have done all thoſe things which are commanded us, we muſt confeſſe, we are unprofitable ſervants: for wee have done but that which was our duty to doe: And if thou, Lord, ſhouldeſt ſtraitle marke what is done amiſſe, who could ſtand before thee? But, Lord, there is mercie with thee, that thou mayeſt be feared. Wherefore wee flie to the ſhelter of the Lords ſoveraigne bounty, to the ſupreme Sanctuarie of that Evangelicall Iuſtice, the Immortall Merits of the Sonne of God; even that Righteouſneſſe, which is through the faith of Chriſt, whereby we are Iuſtified. God forbid then that we ſhould glorie, ſave in the Croſſe of our Lord Ieſus Chriſt, by whom the world is crucified unto us, and we unto the world. For in Chriſt Ieſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature: And as many as walke according to this rule, peace be on them, & mercie, & upon the Iſrael of God.

Fl. 6. OF HVMILITIE.

Paſer.
Prov. 15. 33.
Iam. 4. 6

Clementia eſt χάρις μέρους, Meekeneſſe is the glory of the minde, the grace of the whole man, and harbinge of his honour. For God reſiſteth the proud, and giveth grace to the humble. Iehova

Iehova talked with *Elijah*, neither out of the blustering winde, nor out of the boysterous earth-quake, nor out of the furious fire, but the still and soft voyce spake unto him : so with those that *Chamæleon*-like are puffed up with the winde of pride, and with the *Salamander* liue in the fire of contention, the God of peace will not dwell, but onely with the contrite humble peaceable Spirit. When the men of *Ephraim* murmured against *Gideon*; because he did not call them, when hee went to fight with the *Midianites*, he answered: *What have I done now in comparison of you ? Is not the gleanings of the grapes of Ephraim better then the Vintage of Abiezer ?* Your last act, which have slaine two princes *Ored* and *Zeeb*, is more famous, then my whole enterprise; and so by *Humilitie* he appeased them, *Iudge.8.* *Agathocles* King of *Sicilia* garnished his palace with earthen Vessels, in memorie that he was but a potters sonne, and so by his *Humilitie* he embroydered the baseness of his birth. *Humble thy selfe therefore under the mightie hand of God, that in due time he may exalt thee.* For thou seest no just cause of *Arrogancy* in thy selfe.

*Vnde superbit homo, cuius conceptio culpa est,
Nasci pœna, labor vita, necesse mori ?*

Text.

Let *Christ* be thine Exemplar, and his lowlinesse thine *Exemplum*, or *Patterne*, who washed the *Disciples* feet. Learne of him to be mecke and lowly in heart, and thou shalt finde rest unto thy soule.

Fl. 7.

OF THE PEACE OF
CONSCIENCE.

S *Peciosum nomen Pacis*, (saith *Hilarie*) beautifull is the name of Peace; whereof there be foure sorts, *Externall*, *Internall*, *Supernall*, *Eternall*. *Externall* Peace is the *Civile* Quiet of association, and is injoyed,

Iohn.13.32
Matth.11.29
2 Cor.13.11

1. Cor. 2. 5.

1 Prov. 15. 15.

c. 18. 14.

Iob. 1. 21. 13. 15.
and 19. 25.* *Primum vi-
vens, et ultimum
moriens.*

2 Cor. 1. 127

Prov. 28. 1:

Rem. 12. 18. Supernall Peace is that Ioyfull Liberty of Reconciliation, whereby we are reconciled and made at one with our God againe, and is mentioned. *Iſa.* 40. 1. Eternall Peace is that Perfect ease and rest of Glorification, & is commended, *Apo.* 21. 4. Internall peace is that unspeakable tranquillitie of minde which passeth all naturall understading, which the peaceable King calleth a *continual feast*, which will sustaine all the infirmities of the body. This made *Iob* a triumphant conqueror over all his crosses: and by the power of this Inward Victorie the Righteous can rejoyce even in *Phalaris* Bull. *But a wounded Spirit who can beare it?* The paine of the body is but the body of paine, but the sorrow of the Soule is the Soule of sorrow. When the heart, * which is the fountaine of Life, faileth, then death prevaieth: so when the Conscience is appealed, Infirmitie conquereth, tribulation hath the vpper-hand over the whole man. This soule of sorrow and quintessence of paine felt *Nero*, whiles (as *Suetonius* writeth) the Internall furies scourged his naked Conscience for the monstrous murder of his mother.

Felix quem faciunt aliena pericula cautum.

Happie are they whom this Miscreants miserie can perswade to seeke for mercy; In all things with the Blessed Apostle to keepe a good Conscience.

— *Hic murus abieciens esto*

Nil conscire sibi, nulla pallescere culpa.

So while the wicked flie, when none pursueth, we shall be bold as a Lion.

Fl. 8.

Of SPIRITVALL IOY

Pſ. 45. 6, 7.

THY Throne, O God, is an everlasting Throne, The scepter of thy kingdome is a scepter of righteousness thou lovest righteousness, and hatest iniquity, therefore God, even thy God hath anoynted thee with the oyle of gladnesse

gladnes above thy fellowes. This same Anoynting & Balme of
 Ioy, w^{ch} the faithfull have received of that Holy One, abid-
 eth in the: how the can they chuse but evermore rejoyce?
 for this unction teacheth them of all things; that they are
 the redeemed of the Lord, and Adopted sonnes of the Fa-
 ther, that they are heires of God, and joint-heires with
 Christ, so that all things worke together for their true
 and everlasting Happinesse. Onely these are the men that
 have true cause of solid gladnesse: for the joy of the wic-
 ked, is but superficiall, like the noyse of thornes under a
 pot: for even in the midst of laughter the heart is sorrow-
 full. Wherefore as the *Persians* became *Jewes*, that they
 might be participant of the light and gladnesse of the *Jews*;
 so let *Atheists* become *Christians*, that they may be parta-
 kers of the joy and honour of *Christians*. For all true peace
 and joy proceedeth of the holy Ghost.

1 Ioh 2. 27.
v. 20.

1 Thes. 5. 16.
Rom. 8. 15, 16,
17.
v. 28.

Eph. 8. 17.
Rom. 14. 17.

Fl. 9.

Of THE RESVRRECTION
 OF THE IUST.

BEhold the noble practise, honourable condi-
 tion, and invincible hope of the Righteous.
 They set the Lord alwaies before their faces,
 because he is at their right hand, they shal not
 be moved: therefore their hearts are glad,
 and their tongues rejoyce, their flesh also shall rest in hope:
 for the Father hath not left the soule of his Sonne Christ
 their head in hell, neither did he suffer that his Holy One
 to see corruption, but now is Christ risen from the dead,
 and become the first fruits of them that sleepe: and when
 Christ, who is their life, shall appeare, then shall they al-
 so appeare with him in glory. This will the boundlesse po-
 wer of *Iehova* performe: for if weake simple man can
 make of the dust of the earth, the curious glasse, then can
 the Omnipotent Wise God reforme our corruptible bo-
 dies

Ps 16. 8, 9, 10.

1 Cor. 15.
Col. 3. 4.

1 Cor. 15. 19.
v. 57.

dies out of the dust. This will his mindefull mercy also bring to passe: for here our Ioyes are deferred untill that day: for if in this life onely we have hope in Christ, wee are of all men most miserable. Therefore be we stedfast, unmoveable, alwayes abounding in the worke of the Lord, for as much as yee know that our labour is not in vaine in the Lord. So, Come Lord Iesus, come quickly, Amen.

Apoc. 22. 20.

Fl. 10.

Of ETERNAL LIFE.

In Psal. 6.



IN the Kingdome of Glory (saith Cassiodorus) there is no crosse, no calamitie, never mā failed on the raging sea of this turbulent world in so great a calme, that sometime hath not bin tossed too & fro with the tempestuous wind of aduersity, and Euroclidon of calamitie; but there is *sinus maris*, and *sinus matris*, the haven of endlesse rest. This is that *Arabia felix*, that aboundeth in the spirituall plentie of all delectations. So great is that glory, that the Scripture describeth it in allegoricall, and figurative phrases, as Apoc. c. 21. & 22. As we account this world a better mansion then the wombe; so shall we account the world to come a better dwelling place then this valley of teares; even as they that stand on the top of the *Alpes*, judge the Cities of *Campania* to be but low cottages. Therefore as the watch of a Diall touched with the Calamite, moveth alwayes, and trembleth, till it be turned toward the Pole- Articke; so we must never rest, but walke continually from strength to strength, till every one of us appeare before the Lord our God in *Zion*. Amen.

FINIS.

LANS Christo nescia Finis.

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